

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 7.]

JULY, 1823.

[VOL. VII.]

For the Christian Journal.

If the following hasty remarks should be thought to the point, you will oblige a well-wisher by their insertion.

*Remarks on the abuse of the term
Christian.*

It was with great gratification that I perused the remarks of Miles, in the Journal for May, being much pleased with the accuracy of his expression, the soundness of his principles, and the force of his reasoning. The remarks on the abuse of the term Christian struck me as peculiarly excellent; yet some observations, which have been made by several in my hearing, have induced me to attempt some additional explanation of the ground of dispute. This case of controversy between our church, and those who incorrectly style themselves "Liberal," originates in a misconstruction placed by those persons themselves upon a term, with the misapplication of which we are consequently charged. To remove this charge it will only be necessary to refer (whither we are always willing and able to refer for the establishment of our tenets) to the Bible itself. The word Christian is there used but thrice, and then can be understood in no other manner, than as a name applied generally to all those who professed to believe in Christ, whether they did so believe in reality, or *only* in profession. When it is stated, (Acts xi. 26,) "that the disciples were called Christians first in Antioch," what can be intended but that this name was imposed on all those who professed to believe in *Jesus*, as a mark of distinction from Jews and Gentiles? When Agrippa, moved by the reasoning of Paul, is forced to exclaim, (Acts xxvi. 28,) "Almost thou persuadest me to be a Christian," what can he mean but that he is nearly

compelled to believe in the doctrine of Christ, and to embrace the Christian faith? When St. Peter says, (1 Pet. iv. 16,) "If any man suffer as a Christian, let him not be ashamed;" the term can only imply an adherence to the Christian tenets, as is evident from the context, where suffering a merited punishment on account of crimes committed, is contrasted with suffering on account of adherence to the Christian faith. How utterly frigid would be the sense should the term Christian in any of these texts be supplied by the word *regenerate* or *converted*? On all these passages the remarks of Parkhurst, (chiefly taken from Wetstein and Daubuz) are ingenious and applicable. After rendering the Greek *χριστιανος*, *Christian*, follower of Christ, he goes on, "this word is framed not after the Greek, but the Latin manner, Pompeian, *Ηρωδιανος*, &c. these respectively denominated from being attached to Pompey, Herod, &c. See Wetst. Matt. xxii. 16. And it should seem that the name *χριστιανος* (like those of *Ναζαρηνοι* and *Γαλιλαιαιοι*) was given to the disciples of our Lord in reproach or contempt, as foolishly adhering to *one Christ*, whom they themselves acknowledged to have suffered an ignominious death. What confirms this opinion is the place where they were first called *χριστιανοι*, namely, at *Antioch* in *Syria*, (Acts xi. 26,) the inhabitants of which city are observed by Zosimus, Procopius, and Zonarus, (cited by Wetstein) to have been remarkable for their scurrilous jesting. It is found but in two more passages in the New Testament; in one of which (Acts xxvi. 28, a *Jew* is the speaker; in the other, 1 Pet. iv. 16,) the apostle mentions believers as *suffering* under this appellation. The words of Tacitus, Ann. xv. c. 44, where he is speaking of the Christians persecuted by Nero, are remark-

able: "Vulgus Christianos appellabat," &c. &c. The VULGAR (N. B.) called them Christians. The author (or origin) of this denomination, Christus, had, in the reign of Tiberius, been executed by the Procurator, Pontius Pilate." Thus far *Parkhurst*, who, if he does not prove the contemptuous signification of the term, at any rate manifests its general application. With this biblical acceptance of the term, its use in the primitive church was exactly conformable, as is that which is here contended for. By this, all are included under the general name of Christians, who make any profession of faith in Christ, however ill their conduct may agree with such profession. All (to use the forcible and energetic expression of one of our divines) "who would refuse solemnly to deny their Lord," (and how few are so far abandoned) must be counted Christians, in the strict and proper "acceptation of the term." It has been suggested to me, and the remark appears worthy of notice, that as no one will deny Judas to have been an apostle, however unworthy of that honourable appellation, so should none refuse to apply the term Christian to all who profess a regard for the Christian faith, however unworthy their lives of such profession. Among sectarians, it has become a general practice to use the term Christian almost exclusively as signifying a regenerate person, a true follower of Christ, originating perhaps in a mistaken reverence for the name and character of our Saviour; thinking that the distinguished appellation of Christian should only be conferred on such as are really and truly his disciples. Thence, occasion has been taken to stigmatize our church as an enemy of true religion, because, *say they*, she considers all who outwardly conform to the Christian profession, as truly renovated. How ungrounded and mistaken this assertion is, will be immediately perceived upon a consideration of what has been already stated. A Christian, in its true and biblical sense, can *only* mean one who professes the Christian faith as opposed to Judaism, Mahomedanism, Paganism, and Infidelity. All beyond this is merely an acceptance assumed by the parties themselves, tend-

ing to confusion, originating in a self-sufficient judgment of the piety of others. Whether a man is a Christian, is a matter which any one can immediately determine; whether he is a *converted* Christian, is what none but the Searcher of hearts should presume to decide. M. N.

For the Christian Journal.

Hints on the observance of the reverence made at the name of Jesus in the Creed.

"AT the name of *Jesus*," says St. Paul in his Epistle to the Philippians, "every knee shall bow." In accordance with this passage the English church, in her 18th canon, has expressly enjoined, that "when in time of divine service the *Lord Jesus* shall be mentioned, due and lowly reverence shall be done, by persons present, as it hath been accustomed."—And although not commanded by the American Episcopal Church, yet, until lately, it has been the *universal* practice, in reciting the Apostles' Creed, reverently to bow at the name of *Jesus*—and it is a subject of regret that it should be discontinued by any.

When we consider the immensity of the blessings which as Christians we owe to our Lord and Saviour Jesus Christ—that when we were alienated from God, we were reconciled by his precious blood shed upon the cross—and that we are now indebted to his merits and intercession for all the spiritual aid and comfort we receive, and for the hope of a glorious immortality—no one that professes and calls himself a member of his church, will deny that he is justly entitled to the most humble reverence and unfeigned gratitude that our fallen natures are capable of paying. This, it is true, cannot *alone* consist in any outward form or ceremony; it must be the humility of the *heart*, not the mere bending of the *knee*. But when we further reflect that such is the infirmity of human nature, that worship cannot be altogether spiritualized—that some visible ceremonies must blend themselves with all our public devotions—nothing would ap-

pear more *reasonable*, nothing more *natural*, than that we should, by a reverent and lowly bending of the body, testify our "inward humility, Christian resolution, and due acknowledgement, that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world; in whom alone all the mercies, graces, and promises of God to mankind for this life, and the life to come, are fully and wholly comprised."*

Again—It is a custom, as we have shown, plainly enjoined in the church from which we sprung—it has heretofore been the constant practice among us, and it is a practice against which we firmly believe no just objection can be offered—would it not then seem to be our *duty* (even although we may consider it *unimportant*) to adhere to it in order to preserve the *unity* of the church? A house divided against itself can never stand; and how trifling soever the alteration may at first appear, yet no portion of a building is so perfectly useless, or so totally independent of all connexion with the other parts, that the stability of the whole will not be injured by its removal.

We, as Trinitarians, worship our Redeemer as *God*, as equal and co-existent with the Father—the express image of his Person—as King of kings, and Lord of lords—and we testify in our services our firm and implicit belief in his divinity. But when we consider that at the present day strong efforts are making to overthrow our faith, to degrade the character of our blessed Saviour, let us *pause* before we dispense with any form which may give the least countenance to the exertions of our adversaries. On the contrary, let us boldly show our faith and confidence in his divine nature, by a clear and honest avowal of him in *word* and *deed*—a faith and confidence founded on a fair and candid interpretation of the Holy Scriptures.

Thus have I endeavoured to suggest the propriety of the observance of the practice, from our vast obligations to Christ as our Redeemer—from the pre-

valence of the custom—and from the peculiar situation of the church. May every one be enabled to fill up the hints here imperfectly given to his own conviction, and be induced firmly to adhere to the apostolic *command*, that, "at the name of Jesus every knee shall bow." J. L.

For the Christian Journal.

ECCLESIASTES v. 1.—*Keep thy foot when thou goest to the house of God.*

THE awe and reverence which must arise in the mind of any rational being when about to present himself in an especial manner before his Maker and Preserver, would tend to insure the observance of this precept, were it even unsanctioned by the authority of revelation. This is amply demonstrated by the manner in which the heathen were accustomed to conduct their worship, although it was directed to the most unworthy objects. At the commencement of their ritual, it was customary for a herald to announce the solemnities about to commence, concluding by warning all profane persons to depart, and exhorting all present to reflect upon the importance of the duties to be performed. During the continuance of the ceremonies, all remained standing, uncovered, and in the most profound silence, intent upon, and assisting in the rites performed by the priest: and, when the ceremonies were finished, none presumed to remove from his place, till warned by the cry of the herald, Go in peace. Thus orderly were the pagans instructed to behave in the presence of their supposed deities by the mere light of nature, aided only by obscure and interrupted tradition.

Among the Jews, who were favoured with a more perfect knowledge of the Deity, whose peculiar people they were chosen to be, we find a still more respectful and reverential adoration. Previous to entering the temple they were accustomed to wash and purify themselves, that they might be in some measure fitted to appear in the presence of him who is of purer eyes than to behold iniquity, thus figuratively repre-

* English Canon, as quoted by Wheatley on Common Prayer, p. 157, Am. Ed.

senting the purity of mind and innocence of manners indispensably necessary to him who would worship in spirit and in truth. They were not permitted to enter with their staff, upper garment, or shoes. To this the passage in Ecclesiastes is supposed more particularly to allude, though intended generally to inculcate decency and reverence in the worship of God. They carefully avoided the least appearance of irreverence or indecency in their behaviour; but having entered the temple, walked deliberately to that part in which they might choose to perform their devotions, and there either stood with the head covered, (in token of humility,) and eyes fixed on the ground, or lay prostrate, while they offered their petitions to the Lord. Having concluded, they were accustomed to retire slowly, walking backward, (for it was supposed disrespectful to turn their backs upon the house of God,) and, for certain superstitious reasons, departing by a different gate from that by which they entered. In this mode of worship, although mixed with much superstition, a proper and just reverence for the Deity may be observed, which is worthy of our imitation, and should at all times be the chief principle of our adoration.

When compared with these practices of the Heathens and Jews, how unseemly will the behaviour which is too generally observable in Christian churches appear! Not unfrequently we behold the followers of the meek and lowly Jesus, the worshippers of the most high God, advancing into his presence in a manner more suitable to a soldier facing the enemy, or to a proud and arrogant individual advancing to meet his equal or inferior; and when arrived at the place which they have chosen for their station, either rudely seating themselves without the least acknowledgment of the divine presence, or, if they condescend so far as to incline the head, and seem to offer up a prayer for aid and protection during their continuance in the temple, doing it in such manner as to afford but too much reason to believe that it is *custom*, not devotion, that prompts them to the performance of their duty. No sooner are they seated,

than they either engage in conversation with their companions, or commence a review of those who have already met for the celebration of divine service. Is this, we would ask, consistent with that reverence so necessary to mortals who are assembled in the presence of their Maker? Would it even be considered proper in the presence of a fellow mortal who may be more exalted in rank than ourselves? The answer is obvious. How carefully then should we avoid such behaviour when collected in the house of God, where he has promised to be with us when two or three are gathered together in his name. We say nothing of the anxious looks so repeatedly directed to the door when opened for the admission of some fellow worshipper; of the attentive gaze at some particularly curious or interesting object, so unbecoming the awful presence of the Deity; or of the lengthened and repeated yawn, so disrespectful, nay, insolent, to him whose worship they are engaged in celebrating: these, though extremely deserving of notice, are in a manner foreign to our present subject: we would but notice the precipitate and indecorous manner of retiring from church so common among Christians at the present day. No sooner has the last syllable of the benediction passed the lips of the priest, than too many of the congregation retire with the utmost precipitation, apparently anxious to escape from the irksome restraint to which they have been submitting. Is this decorous? Is it becoming men who profess to be worshippers of a kind and merciful Deity? Instead of being thankful that they had been permitted once more to assemble in the more immediate presence of their Maker, solemnly to implore his pardon for past misdeeds, assistance in future endeavours to do good, and protection from all danger both temporal and spiritual; to hear his word read for their edification and instruction; and to praise him for his past mercies: it would appear that they considered this public worship as a favour conferred by themselves upon their God, or as an irksome task necessary to be performed, but productive of neither pleasure nor profit. Did we but

seriously reflect upon our *infinite* obligations to God "for our creation, preservation, and all the blessings of this life; and, above all, for his inestimable love for the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory," (as it is most excellently expressed by our church); *could* we behave with such negligence and indifference towards him whom a whole life of the most perfect service could in nowise repay? Let not then this blemish continue; but let us remember, with the most especial care, to "keep our feet when we enter the house of God;" and to continually recollect in what manner we ought to behave ourselves in the house of the Lord, the habitation of the living God.

R. U.

*Mayville, (Chataugue county)
New-York, April 15, 1823.*

To the Editors of the Christian Journal.

MESSRS. EDITORS,

YESTERDAY was a proud day in the annals of our little village. A brighter era dawned upon us. A Protestant Episcopal Church is organized. It commences under auspices the most favourable, and with the continued union of effort of its friends, and the blessing of God, its foundation will grow stronger and stronger, and its branches increase and multiply until the whole country shall feel its vivifying and life-giving influence. We already feel the benignity of its mild and radiant rays in fostering and promoting union, repressing the spirit of discord, blunting the edge of asperity and bitterness, and cherishing the free and social intercourse of man with man, by producing harmony and good-will among them.

Never, upon any occasion, has it been my good fortune to witness so perfect a degree of unanimity as in the formation of this church. No other sect or denomination has been molested or intruded upon. Old established societies have not been prostrated; no Christian worshippers disturbed; no sanctities of peculiar religious principles violated. The people were without a pastor and without a church. Their Sabbaths were days

of tedious dullness and listless vacuity of thought. In this situation they were all ready with one mind, and with one voice, to embrace the mild, tolerant, and liberal principles of the church, and by attending to its pleasing duties, improve their moral and social situation, and add to their relative and individual happiness.

Nor were the well wishes of the church confined to this village. The neighbouring towns were actuated by the same feelings. Notice having been given of the day of organization, some from other towns attended and participated in the formation. A very respectable vestry, including the two wardens, were chosen. They are among the most respectable inhabitants of the village and its vicinity.

On the same day was formed a Bible and Common Prayer Book Society. This too is an important measure, and adopted with perfect unanimity. Indeed, that perfect, cordial union of feeling and action which pervades the inhabitants of the town and its vicinity, affords the surest evidence of the permanence and stability of the institutions. They are not a people easily seduced by every new doctrine, but examine with assiduous care the grounds of their faith; and, when it is once established on a reasonable foundation, they do not, like the supple reed, bend before every adverse breeze, but nobly breast the storm until its rage is past, and the calm serenity of nature again settles upon them.

In producing this happy consummation of the wishes of the friends of the church, we are much indebted to the influence and exertions of the Rev. DAVID BROWN, who, by the suavity of his character, the mildness of his manners, and the correctness of his sentiments, has called forth the united approbation of the whole community. We duly appreciate the purity of his motives, and sincerely congratulate our friends on the success of his efforts.

W.

BURBEN BROCKWAY, and
MARTIN PRENDERGAST, Esqrs.
*Church-Wardens of St. Paul's Church,
Mayville.*
T. A. OSBORNE, Sec'y. of the Vestry.

Abstract of the Proceedings of the Seventh Annual Convention of the Diocese of North-Carolina, held in the Church at Salisbury, from Thursday, April 10th, to Monday, April 14th, inclusive, 1823.

THE convention was composed of six presbyters, one deacon, and twenty-three lay delegates, representing thirteen parishes.

It was opened with morning prayer, read by the Rev. William M. Green, rector of St. John's church, Williamsboro', and a sermon by the Rev. Richard S. Mason, rector of Christ church, Newbern.

The Rev. Adam Empie was elected president, and the Rev. Richard S. Mason, secretary of the convention.

The following churches, having been duly organized, were received into union with the convention:—St. Andrew's church, Burke county; St. Stephen's church, Oxford; St. Matthew's church, Kinston, Lenoir county; Zion church, Beaufort county; Trinity chapel, Beaufort county; St. Thomas's church, Bath; St. Peter's church, Lincoln county.

The parochial reports furnish the following aggregate:—Baptisms (adults 20, children 145, not specified 37) 202—marriages 16—burials 65—communicants 422.

The following collections were reported as having been made:—

For the Missionary Fund	\$ 408 83
For the Convention Fund	75 25

The following gentlemen were appointed the standing committee:—The Rev. Adam Empie, the Rev. William Hooper, John A. Cameron, Robert Strange, and Charles T. Haigh.

The standing committee of the last year presented the following:—

Report of the Standing Committee.

The standing committee of the Protestant Episcopal Church in the diocese of North-Carolina, beg leave to present the following report of their proceedings during the past year:—

Mr. George W. Freeman, of Warrenton, and Mr. George W. Hathaway, of Wadesboro', having made application to become candidates for orders in

this church, and having produced the requisite testimonials, have been accordingly admitted.

Mr. Amos C. Treadway, a minister of the Methodist church at Newbern, made known to the committee his wish to receive ordination in our church. Having presented all the testimonials which the canons require, he was accordingly recommended to the bishop for deacons' orders, and proceeded immediately to Virginia, where he was ordained by Bishop Moore, and it is believed that he has since been employed in that diocese.

The attention of the committee has also been lately called to the application of Mr. Ira Parker, who has been for some years a minister of the Methodist church in Halifax county, and parts adjacent, but now wishes to receive ordination in this church. The committee having had laid before them very satisfactory testimonials of Mr. Parker's character and qualifications, have determined to recommend him for ordination.

The following persons have been authorized to officiate as lay readers:—Mr. George W. Hathaway, at Wadesboro'; Mr. Joel Patrick, at Grace chapel, Pitt county; Mr. Walker Anderson, at St. Mary's chapel, and parts adjacent, in Orange county; Mr. Ichabod Wetmore, at St. Matthew's parish, Kinston, Lenoir county; Mr. James Marsh, at St. Thomas's church, Bath, Beaufort county; Mr. Jarvis B. Buxton, at Zion church, Beaufort county.

The Rev. John Phillips applied for leave to remove to the diocese of Virginia, which was granted.

A communication was received from the board of managers of the Domestic and Foreign Missionary Society, to know whether there could be expected from this diocese any aid to the funds of that Society, and whether it would be expedient to send an agent to make collections for that purpose. To this communication it was replied, that the church in this diocese having immediate and pressing wants which call for the concentration of all its resources, was not prepared at present to lend that aid to the Domestic and Foreign Missionary Society which it could wish,

and which it hopes in time to effect. All which is respectfully submitted.

By order of the committee.

W. HOOPER, *Clerk.*

The following gentlemen were elected delegates to the General Convention:—The Rev. John Avery, the Rev. William Hooper, the Rev. Richard S. Mason, the Rev. William M. Green, John A. Cameron, Josiah Collins, Moses Jarvis, and Alexander Caldcleugh.

The Rev. Adam Empie, and Duncan Cameron, esq. were chosen to be nominated to the General Convention as trustees of the General Theological Seminary.

The following report was presented:

Report on the State of the Church.

The committee on the state of the church, in reporting to the convention, rejoice that they have again such abundant cause for praise and thanksgiving to him from whom "cometh the increase" of the church. On reviewing the parochial reports of the last year, and comparing them with those of the preceding year, we find that many have been added to our communion; and that, without exception, each individual parish appears to be in a flourishing condition. The establishment of parish libraries appears to be engaging the attention of the clergy, and it is a measure which the committee cannot too highly recommend to every congregation. The Sunday Schools, which have heretofore been established, are reported by the rectors of the respective churches as still receiving the attention of the pious, and, they hope, the blessing of the Almighty.

The missionaries who have been employed by this convention during the last year, report favourably of the prospects of the church in that section of the state in which they have laboured. The committee would remind the members of the church throughout the state, as well as those here present, that for our past success, particularly in the western part of this state, we have been indebted (under God) to the exertions of a few zealous missionaries. The members of our communion are so scattered throughout the different sections

of the state, that missionary labour is the only possible method of supplying their call for the ordinances of the church. These scattered sheep should not be neglected. The committee, therefore, would recommend, not only to this convention, but to the church at large, the propriety of increased exertions and increased liberality in behalf of the Missionary Society.

At this convention seven new congregations have been admitted into union with the church in this state; most of them are from the eastern part of the diocese. The number of communicants belonging to the church in this state is 480, as reported; though the exact number, or the increase since last year, cannot be correctly ascertained, owing to the fact, that a great part of the congregations not having the benefit of regular ministrations, their true state cannot be reported. The baptisms during the last year have been about 200. Our friendly intercourse with the Lutheran Synod still continues, and may it long continue. A representation from that body has appeared in the convention, and we hope to draw still more closely the bonds which have for some time connected us.

In taking a general view of the state of the church, the committee, whilst they acknowledge with gratitude our past success, cannot help regarding this portion of the tabernacle as a body in a great degree without a head. Our exertions hitherto, conducted we hope with a single eye to God's glory, have met indeed with unexpected success; but, except when blessed with such counsel and assistance as the pious and excellent Bishop Moore was able, from the multiplicity of his engagements, to afford us, have still wanted the fatherly direction of a bishop. We would therefore urge upon the convention the necessity of maturing, as speedily as possible, the plans for obtaining a bishop in this state.

The above is respectfully submitted as being a brief notice of the circumstances which have engaged the attention of the committee.

W. M. GREEN,
Chairman.

After the report was accepted, the following resolution was adopted :—

Resolved, that the thanks of this convention be given to the Rev. Richard S. Mason, for the instructive and impressive discourse delivered by him at the opening thereof.

The following report was then presented from the Missionary Society :—

Report of the Committee from the Missionary Society.

The committee to whom it was referred to report on the state of the Missionary Society, beg leave to present the following :—

It appears that the board of managers, during the past year, employed four missionaries for the term of six months—The Rev. Mr. Green, in the eastern, and the Rev. Messrs. Miller, Wright, and Davis, in the western part of the diocese.

The Rev. Mr. Green, having parochial charges at Williamsboro' and Warrenton, has been able to give only one third of his time to the calls of the society, and during that time has laboured chiefly at Raleigh and Oxford. He has occasionally visited Halifax, Milton, and St. Mary's chapel, in Orange, and thinks all of those places deserve the attention of the society.

The missionaries in the western part of the diocese report favourably of the prospects of our church in that quarter; but as yet they have made no collections in aid of the funds of the society.

It was hoped from the assurances the society received at the last annual meeting, that the funds raised by collections in the congregations where the missionaries were employed, would have been sufficient to defray the expenses of the missions; but this expectation has been disappointed, and the missionaries for the ensuing year are again earnestly desired, previously to their attendance at the next convention, to make, in all the congregations where they labour, collections for the missionary fund, and to bring forward such collections with them to the convention; and it is hoped this suggestion will induce influential individuals in the several congregations served by our missionaries, to exert themselves in assisting the missionaries

to make such collections. It is but reasonable that the missionary should derive his support from those who enjoy his labour of love; whereas at present the missionary fund consists almost entirely of contributions from congregations and individuals in other parts of the diocese.

It is true, that in parts of the country where the interests of our church are weak and incipient, little pecuniary aid can be expected; but from the accounts which the missionaries have exhibited, of the number and ability of the adherents to our church in the district assigned them, we have reason to believe that much more liberal assistance might be obtained than has hitherto been realized.

The disbursements during the year, including payment of arrears due the missionaries for the preceding year, amount to \$922 37; the receipts during the same time, inclusive of collections paid into the treasury at this convention, amount to \$1,105 34—leaving on hand a balance of \$182 97.

Respectfully submitted,

WM. HOOPER, }
WM. M. GREEN, } *Committee.*

Dr. Burgess, from the committee on the episcopate, presented the following report :—

The committee, to whom was referred the subject of appointing a bishop, and of inquiring into the probable prospects of raising a fund for his support, ask leave to report, That they have taken the above subject into consideration, and from the flattering representations of the different members of the church now in convention, and a reliance upon the liberality of our brethren generally, your committee entertain no doubt but a sufficient sum may be raised in this diocese, by private contribution, for the comfortable support of a bishop; and from the great need there is in our diocese of the labours of one, and the confident hope that their expectations in being able to support him may be realized, your committee recommend the adoption of the following resolution :—

Resolved, that in compliance with a resolution of the last convention, this

convention do forthwith proceed to the election of a bishop for the diocese of North-Carolina.

All which was adopted.

Resolved, that the place of holding the next annual convention be at Williamsboro', Granville county.

On motion, *resolved*, that the thanks of this convention be given to the Rev. Mr. Empie, for his able discharge of the office of president.

Resolved, that the convention does hereby recommend to the several congregations throughout the state, that they should annually elect a vestry of four or more persons, and two churchwardens; and, for the sake of uniformity, does likewise recommend to each congregation Easter-Monday as a day for such purpose.

The clergy having informed the house that they had unanimously nominated, according to the 9th article of the constitution, the Rev. JOHN S. RAVENSCROFT, Rector of St. James's church, Mecklenburg county, Virginia, as a suitable person for the office of bishop in this diocese; the convention proceeded to consider the said nomination, when it was found to be unanimously agreed to by those present.

Resolved, that the thanks of this convention be tendered to the inhabitants of Salisbury and its vicinity, for their kindness in extending to us the use of their church, during our present session, and likewise for their hospitality to the members of the convention.

The committee appointed on the Rev. Mr. Hooper's motion, presented their report, which, after some amendments, was adopted.

Report.

Whereas the Rev. John S. Ravenscroft, rector of St. James's parish, in the diocese of Virginia, hath been at the present convention elected bishop of this diocese, according to the form and manner prescribed in the canons of the constitution of the Protestant Episcopal Church in the United States, and of the constitution and canons of the Protestant Episcopal Church in this state; *resolved*, that the standing committee be requested to communicate the same to the bishop elect, and to trans-

mit to him the testimonials required by the third canon, to enable him to receive consecration to that holy office, at the next General Convention to be held in Philadelphia.

Resolved, that the annual salary of the bishop elect, until the further order of the convention, be fixed at the sum of \$750, to be paid semi-annually, exclusively of proclial support; and that the Rev. William M. Green, who hath been appointed agent to raise a fund for that purpose, be requested to remit such sums as he may from time to time receive, to the standing committee for the time being, who are hereby constituted trustees for receiving and disbursing the same.

Resolved, that the committee be requested to invest the surplus of the sum, at the end of each year, in some permanent and productive fund at their discretion.

On motion, *resolved*, that so much of the second article of the constitution of the church in this diocese, as prescribes the time of the annual meeting of the convention to be on the *second* Thursday after Easter, be repealed, and that in future the time of meeting shall be on the *third* Thursday after Easter in each and every year.

Resolved, that a committee consisting of two clerical and one lay member of the convention, be appointed to draft an address to the members and friends of the Episcopal Church of this diocese, setting forth the immediate necessity of creating a fund for an episcopate, informing them of the appointment of a general agent for that purpose, and earnestly soliciting their exertions in aid of the same; and that such address, as soon as prepared, be printed by the secretary of the Missionary Society, and forwarded to the clergymen of the respective congregations in this diocese, and all such other means adopted, as by the committee may be deemed most expedient for the free and general circulation of the same.

The Rev. Messrs. Hooper and Miller, of the clergy, and the Hon. J. L. Taylor, of the laity, were appointed the committee.

Resolved, that this convention recommend the establishment of Sunday

schools to the several parishes in this diocess.

After prayer, by the president, the convention adjourned *sine die*.

This diocess contains twenty-five congregations.

Abstract of the Proceedings of the Thirty-ninth Convention of the Diocess of Pennsylvania, held in St. James's Church, Lancaster, on the 13th, 14th, and 15th of May, 1823.

THE convention was composed of the Right Rev. Bishop White, fourteen presbyters, two deacons, and thirty-four lay delegates, representing twenty-two congregations.

The convention having organized on the first day, and appointed the Rev. William H. De Lancey secretary, adjourned until the second day, when morning prayer was conducted by the Rev. James Abercrombie, D. D. senior assistant minister of Christ church, St. Peter's, and St. James's, Philadelphia, and a sermon preached by the Rev. Gregory T. Bedell, rector of St. Andrew's church, Philadelphia.

St. Andrew's church, Philadelphia, St. Stephen's church, Philadelphia, and Christ church, Greensburgh, Westmoreland county, were received into union with this convention.

The Right Rev. Bishop White, in compliance with the 45th canon of the General Convention, read the following address upon the state of the church in this diocess:—

Brethren, the Clergy, and Lay Deputies of this Convention,

The following communication is made in compliance with the requisitions of the 45th canon.

On the 5th of May, in the forenoon, I preached and confirmed in All-Saints church, Lower Dublin; and, in the afternoon of that day, I did the same in Trinity church, Oxford.

On the 30th of May, I laid the corner stone of a church in the city of Philadelphia, which church was called after the name of the first martyr, St. Stephen.

On the 23d of July, I attended and presided at the annual meeting of the trustees of the Theological Seminary in New-York; on which occasion it was matter of great satisfaction to me, to witness the progress made at so early a period of an institution, which is likely, under the blessing of God, to be the nursery of a pious, learned, and a zealous ministry in our church. This leads me to mention, that in consequence of the exertions of some respectable ladies of the city of Philadelphia, there has been established a scholarship in that institution, by the deposit of \$2,500 in its treasury. The sum exacted by the laws of the institution is \$2,000; but the ladies have exceeded the requisition. They have done me the honour to call the scholarship after my name; and the appointment of a scholar is to be permanently in the ecclesiastical authority of this diocess.

On the 5th of September, I laid the corner stone of a church in the city of Philadelphia, to be called St. Andrew's church.

On the 15th of the same month, in the forenoon, I preached and confirmed in St. Mary's church, Chester county; and, on the afternoon of that day, I did the same in Bangor church, Lancaster county.

On the 27th of the same month, I admitted to priests' orders, under letters dimissory from Bishop Bowen, Peter Vanpelt, jun. formerly of this diocess.

On the 17th of October, I laid the corner stone of a small church in a settlement called Francisville, at the distance of about a mile from the city of Philadelphia, to the north-west. The church is to be called after the name of St. Matthew.

On the 29th of October, I consecrated Emanuel church, in the borough of New-Castle, in the state of Delaware; on which occasion I preached, and administered the Lord's Supper.

On the 22d day of December, in St. James's church, in the city of Philadelphia, I ordained, to the holy order of priests, Joseph Jaquett, of this diocess.

On the 28th of February, I consecrated St. Stephen's church; the corner stone of which had been laid, as already stated.

Persons confirmed by me within the year are 210 in number. The dates of confirmations held in the churches under my pastoral care have not been noticed.

The Rev. Samuel Sitgreaves, jun. who had been ordained in this his native state, but had been settled for some time in South-Carolina, has returned, and taken the charge of the episcopal congregation in Wilkesbarre: in which borough there has been lately erected a handsome and commodious church, expected to be consecrated in the ensuing season.

The Rev. Gregory T. Bedell, originally of the diocese of New-York, and since of that of North-Carolina, has become a clergyman of this diocese, being engaged for the church of St. Andrew, now nearly finished, and expected to be consecrated in the course of the present month.

The Rev. James Montgomery has been elected rector of St. Stephen's church, Philadelphia, and has entered on the duties of his office.

The Rev. William H. De Lancey has been elected assistant minister of Christ church, St. Peter's, and St. James's, in the city of Philadelphia.

The Rev. Richard Umpstead Morgan, who was ordained a deacon during the last convention, has taken the charge of St. Paul's church, Chester, and of St. Martin's, Marcus-Hook.

The Rev. George B. Shaeffer has resigned the charge of St. John's church, York, having returned to the diocese of Maryland.

The Rev. John P. Bausman, jun. who had been ordained in the diocese of Maryland, has taken the charge of the congregations of Brownsville and Connellsville, in Fayette county.

The Rev. Joseph Spencer, formerly of this diocese, but resident for some years past in that of Maryland, has undertaken the charge of the congregation in Carlisle; being also appointed a professor in Dickerson college, in that borough.

The Rev. Moses P. Bennet, who had been ordained a deacon in Connecticut, and sent a missionary by the Society for the Advancement of Christianity to the western counties of this

state, has been, and is still successfully employed in raising congregations in Greensburg and Kittaning.

The Rev. Norman Nash, formerly a deacon of the diocese of Virginia, has been transferred to this diocese. Since his settlement in it, he has been employed principally in efforts for the erection of St. Matthew's church, and for the organization of a congregation to worship in it: but he has lately visited some vacant congregations in Huntingdon county, at which there is a probability he may be settled.

Charles G. Snowden, formerly a presbyter of this church, has been displaced by me from the ministry, agreeably to the provisions of the 7th canon of 1820.

The same has taken place in reference to Manning B. Roche, formerly a presbyter of this church, and rector of Trinity church, Southwark; of which the Rev. George Boyd, rector of St. John's church, in the Northern Liberties, has taken the provisional charge.

The only person admitted as a candidate during the present year is William Levington, a coloured man.

The Society for the Advancement of Christianity in Pennsylvania have continued their exertions, which have been blessed by a considerable degree of usefulness; although not sustained by a patronage adequate to its importance. There will be submitted to the convention a narrative of their proceedings: in which it should be especially noticed, that the annual subscription has been lessened, under the expectation that the loss from that measure will be more than balanced by an increase of the number of contributors.

Its auxiliary, the Female Tract Society, has continued their publications with considerable benefit. There has been lately a suspension of their distributions, in consequence of a fire, which, originating in a neighbouring house, consumed that of the bookseller in whose office the tracts were deposited. A considerable proportion of the tracts were consumed; and as no small number of those rescued from the flames were in sheets and scattered, it required time to review and to arrange them.

The Prayer Book Society has be-

come merged in the Society for the Advancement of Christianity; to be in future a branch of it, agreeably to a provision in its constitution. In consequence of too liberal a distribution gratuitously, the benefit will be for some time limited to the furnishing of the book on cheap terms, by means of the stereotype plates.

The Sunday schools are in successful operation. In my last communication I mentioned the Sunday School Society as distinct from the more local associations formed for the giving of instruction in their respective schools; the other being designed exclusively for the furnishing of books on the cheapest terms, to the schools which have been taken into their connexion. It is probable that the knowledge of the advantage of such a connexion has not been sufficiently diffused.

The stock of the corporation for the support of the widows and children of deceased clergymen, has increased to the amount of thirty thousand dollars; the annual produce of which considerably exceeds the legal demands resting on it. We have reason to apprehend, that the knowledge of the existence of such a fund, may create expectations which cannot be gratified, consistently with fidelity to the trust, of which there would be a manifest breach, if any portion of the income should be bestowed on any family of a clergyman, without its having been purchased for them by his annual contributions.

My confidence is still possessed by the Bible Society of Philadelphia: to which it will be continued so long as they shall continue to act on the ground of their original organization. It has been said, that in some societies, formed under the profession of the same object, of distributing the Bible without note or comment, other objects have been associated; perhaps with a pious design, but inconsistent with promise pledged, and tending to aggravate, instead of diminishing the differences subsisting among Christian people.

Every lapse of a year increases my solicitude to hold up, as a very important object, the creating of a fund for the support of a future bishop. I suppose it to be generally understood, that

I have no personal interest in the subject; but it would be a gratification to me to foresee, that my successor, detached from parochial concerns, will have it in his power to bestow all his labours on the work of the episcopacy; and thus be more efficient in the latter line than has been possible in my case on account of my parochial engagements. Having passed my seventy-fifth year, it is what ought to remind me, that although my health and strength, under a merciful Providence, are equal to what they have been at any period of my life, there must, ere long, be a decline of body, and perhaps of mind, even in the uncertain event of there being still a lengthening of my days.

It has appeared to me, that the instituting of a Theological Seminary has been met by the general approbation of the members of our church, and yet there does not seem to exist a due consideration of the expense necessary for the conducting of it on a plan adequate to its importance. In addition to this, the liberal bequest of a public spirited member of our church in the state of New-York, seems to have been considered by some as almost sufficient for the satisfying of the call on the generosity of the public. This is a mistake, as must be known by those who are conversant in the construction of institutions of the description stated. It is to be hoped that further information will produce more correct habits of thinking on the subject; an issue which may be effected by statements of the clergy, and of influential gentlemen of the laity, as opportunities may offer.

It is a matter known to those who are prominent in the concerns of our church in this state, and doubtless the same is felt in other sections of the Union, that we receive most pressing entreaties for the extension of beneficence beyond our respective bounds; especially to the scattered episcopalians, who have seated themselves in the states which have derived their existence from the federal union. There is also a sentiment considerably prevalent, that it has become a Christian duty to add our efforts to the many recently put forth, as well in America as

in Europe, for the evangelizing of heathen nations. In my last annual communication, there was stated the fact, of there having been organized a society by the public wisdom of our church, for domestic and foreign missions. It has also been thought proper to make the city of Philadelphia, in this state, the seat from which the combined energies are to be put forth. Your bishop is aware of the weight of the claims lying on us, from the many places within our own diocese destitute of the means of grace. He, however, considers it as his duty to declare the opinion, that the objects stated have also their claims on us not to be disregarded, consistently with the extensive requisitions of Christian charity. It will be seen on attention to the constitution of the society, that every contributor has his choice of pouring his bounty either into the channel of the domestic, or into that of the foreign object; and while the opinion is here expressed, that the former was designed to be the most prominent, it is with the expectation, that in the disposal of what the public liberality may supply without the restraint of appropriation, the society will regard the latter object also in proportion to the means with which they may be furnished.

At the last convention, a committee was appointed, who, in concurrence with the bishop, might make provision for the supply of destitute congregations. The committee have bestowed their attention on that important work, and with considerable effect; as it will lie on them to make report to the convention, the less may be said on the subject in this address.

Before the concluding of the communication, the deliverer of it is desirous of stating the view which he takes of the very delicate department of administering the discipline of the church, especially in the painful task of noticing delinquency in any of his clerical brethren, in regard either to error in doctrine, or to immorality of life.

On the first of these subjects, the danger of infringing on latitude of sentiment, in matters not extending to the denial of the essential doctrines of the

gospel as held by our church, and assented to at ordination, ought to produce caution relative to such diversity, as may reasonably be thought to subsist, without detriment to the degree of uniformity exacted by our articles and our services; and yet, all considerate persons will be aware of the difficulty of determining the point, at which error ceases to be harmless.

On the other of the two subjects, it so often happens, that there are propagated reports ascertained on inquiry to be without foundation, and it likewise so often happens, that when perhaps they are well founded, the reporters of them shrink from the bearing of testimony to what they will not be backward to affirm in ordinary conversation, that a bishop, however disposed to dissolve the connexion between the church and an unworthy clergyman, ought to be conscientiously awake to the danger of giving countenance to slander, especially, as rashness of this sort would unite, in his person, the character of an accuser with that of a judge.

The embarrassment arising from both of these sources, has been considerably lessened by a canon passed in the General Convention of 1820, providing a process by which a minister may render his severance from the ministry his own act. It is a process less painful to his feelings, than that provided by the 26th and 27th canons of 1808; and, therefore, he has strong inducements to have recourse to it. The canon of 1820, however, has been sometimes misunderstood, as if purporting no more than suspension from the exercise of the ministerial function. For this reason, the notice of it is introduced at present; and the wish is expressed, that the well informed members of the church, and the clergy in particular, would make known, as opportunity may serve, that a sentence, under the said canon, effects complete dismissal from the ministry, and ought to operate as a caution against the considering of the party as an ordained minister: the authority conferred on him in ordination having ceased.

I have nothing to add, brethren, but my wishes that your deliberations may

be blessed to the good of the church, and the assurance of my hearty concurrence in what may have a tendency to that desirable object.

WILLIAM WHITE.

On motion of Mr. Read, the following substitute for the 24th regulation was adopted:—

“A treasurer of the convention, and a treasurer of the episcopal fund, shall be chosen upon the assembling of the annual convention of this diocese, who shall remain in office until the meeting of the next convention. They shall perform all the duties usually appertaining to the office of a treasurer.—Their accounts shall close on the Tuesday before the meeting of the convention, and shall be submitted to the examination of the standing committee of the diocese. And the said standing committee shall report thereon to the convention.”

Mr. John Read was chosen by ballot treasurer of the episcopal fund; and Mr. Thomas H. White treasurer of the convention.

Mr. Meredith, from the committee on the subject of trustees of the General Theological Seminary, presented the following report:—

The committee appointed to inquire, and to report the number of trustees which this convention is entitled to nominate for the General Theological Seminary, agreeably to the constitution thereof, report—

That, by the constitution, each diocese is entitled to one trustee, to an additional trustee for every eight clergymen within its bounds, and to an additional trustee for every \$2,000 contributed to the seminary, until the sum amounts to \$10,000, and to one for every \$10,000 exceeding the first.

Applying this rule, it appears that the diocese of Pennsylvania is entitled in that character to one trustee; having thirty-two clergymen, it is further entitled to four trustees; and that the contributions to the establishment of the “Bishop White Scholarship,” (in which there is an excess of \$500 above the sum necessary for that purpose, being \$2,000,) entitles it to one additional

trustee—that besides this excess of \$500, a considerable sum has been contributed, making, as there is reason to believe, in the whole, a sum sufficient to entitle this diocese to one other trustee.

The committee, therefore, propose, that this convention should nominate six trustees absolutely, and one upon the condition that it shall appear at the next meeting of the General Convention, that the total of contributions to the seminary from this diocese amount to, or exceed \$4,000.

W. MEREDITH,
CHARLES SMITH,
JOHN MILLER, jun.

The following appointments were made:—

Delegates to the General Convention:—The Rev. James Abercrombie, D. D. the Rev. Levi Bull, the Rev. Jackson Kemper, the Rev. William A. Muhlenberg, Samuel Sitgreaves, Edward J. Stiles, John Read, William Meredith.

Standing Committee:—The Rev. George Boyd, the Rev. Jackson Kemper, the Rev. Gregory T. Bedell, the Rev. James Abercrombie, D. D. the Rev. Benjamin Allen, Richard Dale, John Read, Cornelius Commigys, Charles Wheeler.

The parochial reports furnish the following aggregate:—Baptisms (adults 74, children 300, not specified 194) 568—marriages 137—funerals 348—Sunday scholars 1,587—communicants 1,560.

On motion of the Rev. Mr. Allen, *resolved*, that the next annual convention of this church be held at Norristown, Montgomery county.

On motion of the Rev. Mr. Kemper, *resolved*, that the meeting of the next annual convention be on the first Tuesday after the first Wednesday in May.

On motion of the Rev. Mr. Montgomery, *resolved*, that the thanks of this convention be returned to the Rev. Mr. Bedell, for his sermon delivered at its opening.

On motion of the Rev. Mr. Clay, *resolved*, that the thanks of this convention be given to the friends of the church in Lancaster, for the hospitality

and kindness experienced from them by the members of the convention.

On motion of the Rev. Mr. Sheets, the committee appointed by the last convention in relation to the supply of vacant congregations, were called upon to report. The following is an extract from the report:—

“The committee appointed by the last convention to consult with the bishop upon some mode for supplying the vacant congregations in this state with occasional services, &c. beg leave to report, that very soon after the adjournment of the convention, a plan was formed, by which each vacant congregation, and each vicinity where it was supposed a few episcopalians could be found, might be visited from three to four times in the course of the year. This arrangement required that each clergyman in the state should devote two or three Sundays to missionary purposes. The plan received the approbation of the bishop, and was acted upon for some time with considerable effect. A correspondence was opened with most of the clergy of the diocese, several of them had made one or more journies, and others were preparing to go, when the committee felt it their duty, though with great reluctance, to limit, as far as possible, their future operations. A communication from the treasurer of the convention arrested their attention. They applied to the bishop and his council for advice, and immediately determined that no new arrangements should be made. This step was taken on the 13th of last December, on the following account:—The committee, in making their plan, found it necessary, in order to accomplish the wish of the convention, that several clergymen should travel a considerable distance. Some of the most interesting and promising of our new congregations are a great way off from the residence of any parochial minister. Visits to these members of our church proved to be more expensive than was expected. The demands upon the treasury were increasing, and it was greatly feared that the accomplishment of the whole design would exhaust the funds before the meeting of the convention should arrive.

“Although, therefore, all that the committee had anticipated has not been accomplished, they are gratified in stating that much good has been done. It remains for the convention to determine whether the present plan shall be pursued, or a new one be adopted.

The following gentlemen were chosen to be nominated to the General Convention, as trustees of the General Theological Seminary:—The Rev. Jackson Kemper, the Rev. George Boyd, the Rev. James Montgomery, the Rev. Gregory T. Bedell, John Read, the hon. William Tilghman.

The Rev. Benjamin Allen was chosen on the contingency that the diocese is entitled to another trustee.

On motion, *resolved*, that the treasurer of the convention be authorized to pay such part of the expenses of the General Convention as may be apportioned to this diocese.

From the list of clergy of the diocese, attached to the journal of the above convention, it appears that they are the bishop, twenty-nine presbyters, and four deacons. Total 34.

From the list of congregations it appears that they are 44 in number.

From the account of the treasurer of the convention, it appears that the receipts into the convention fund (including the \$2,500 of “the Bishop White Scholarship” in the General Theological Seminary) for the past year, were \$2,681 70, there being also a balance from last year, in favour of the fund, of \$392 99; and the payments (including the amount of said scholarship, transmitted to New-York,) \$2,755 92; leaving in the treasurer’s hands a balance of \$18 77, and, in the saving fund, the sum of \$300.

From the account of the treasurer of the episcopal fund, it appears that the increase of that fund, for the past year, was \$1,044 22; and that its aggregate amount is \$7,733 9 cents.

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The following is appended to the journal of the above convention:—

An Abstract of the Documents which accompanied the Report of the Committee for the Supply of vacant Churches.

At Northumberland, the Rev. Mr. Sheets reports, there is scarcely the appearance of a congregation. He preached here three times, once in a brick church, a part of which belongs to the episcopalians. At Bloomsburg he baptized a child, administered the communion, and preached five times. Mr. S. likewise visited Jerseytown, Berwick, and Nescopee. He was absent three Sundays during the months of August and September, and preached during his visit 19 times. "Our congregations," says he, "have been good, and I would hope that the word has not altogether fallen to the ground. Many appear sincerely pious, and are, I trust, inquiring their way with their faces thitherward."

The Rev. Mr. Clarkson visited Christ church, Huntingdon, Adams county, on Monday, the first of September, preached to a crowded and mixed congregation, and administered the sacrament of the Lord's Supper. During divine service great solemnity prevailed. A strong attachment to the church in every particular was evident. Five infants were baptized. The congregation consists of 25 families, who are desirous of having regular service. They are unable, at present, to raise more than \$200, and would be satisfied with the third part of a clergyman's time. During the pastoral charge of the late lamented Rev. Mr. Woodruff, they had *half his time* and services—and Carlisle the other. But the church at Carlisle being now supplied by the Rev. Professor Spencer, the Huntingdon congregation have formed a connexion with the church at York—the two churches being about 18 miles apart, and are ready to receive and encourage the application of any respectable clergyman.—The York congregation can raise about \$300, exclusive of a very spacious and convenient parsonage house and garden, &c.

I am thus particular, says Mr. Clarkson, at the request of one of the parties, acting for both, at once to show their

desire for a pastor, and their ability to support one, however small at present, that no disappointment may ensue from *exaggerated* statements, which is too often the case.

It is further suggested, however, that an increase of both the congregations, and consequently an increase of support, will take place as soon as a regular clergyman is settled among them.

Mr. Clarkson paid a second visit to this congregation in December last, when the Lord's Supper was again administered, and a child baptized.

The Rev. Mr. Boyd visited the county of Huntingdon in November. The episcopalians in the town of Huntingdon and its vicinity are numerous.—Fifty-one persons, the most of whom have families, profess to belong to the church. The house of worship is at present owned by them, in union with the Lutherans and Presbyterians; but it is their intention, in the event of their being able to obtain the stated services of a clergyman, either to purchase the whole of the present building, or erect a new one. Twelve children were baptized here.

Mr. Boyd officiated at Watersteet, nine miles up the Juniata, and found a few episcopalians—and learned, that at Race-town-branch, about 12 miles from Huntingdon, there were a few more.

"On the 6th of November," says Mr. Boyd, "I left Huntingdon, and went to Mr. Cromwell's, in the neighbourhood of Shirleysburgh, where an appointment had been made for me to preach that evening. Mr. Davis, an aged and pious member of the church, at Huntingdon, accompanied me on my way about eight miles, who, at parting, with much feeling, begged that the friends of the Redeemer would remember their forlorn condition, and induce some zealous and pious minister to come and settle among them. On leaving this interesting neighbourhood, I was forcibly reminded of our Lord's words to his disciples, when he saw the multitude of his countrymen without any to show them the way of salvation, 'they fainted, and were scattered abroad as sheep having no shepherd.'

then saith he unto his disciples, the harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.—That this Scripture applies to the members of other churches, I will not venture to say, but it is literally true of episcopalians there.

“On reaching Mr. Cromwell’s, I found a number of persons assembled from the surrounding country, some of whom had come eight or nine miles. The place appointed for public worship was crowded by an attentive and serious congregation. At this time I baptized a child.

“The prospects of the Episcopal Church in this section of the country are encouraging. Mr. Cromwell told me that he had no doubt a church might be built here, during the next summer, if they could procure the regular services of a clergyman one half, or even one third of the time.”

During this visit Mr. Boyd was absent three weeks.

Report of the Rev. Mr. Allen.—In obedience to the directions of the convention, I visited the church in the Valley, and the village of Hamilton. In the former, a strong attachment to the church was manifested, and a considerable congregation attended. Ten miles from the church, large congregations assembled in the woods, and some hopes are entertained, that, by the blessing of God, on the exertions of a venerable member of our flock, a house of worship will be erected.

In Hamilton, a sum nearly adequate to the completion of a “house of prayer” has been subscribed, and it is believed a building will be put up.

The Rev. Mr. Thompson visited Brownsville, Union-town, and Connells-ville, in November. Some ten or fifteen years past, says he, there was not less than five congregations belonging to the church in the vicinity of Brownsville—one at West’s church, six miles from Brownsville; one at Jackson’s church, seven miles; one at Muddy-Creek, eleven miles; one at Red-stone, twelve miles from Brownsville—the name of the other I forget—these con-

gregations, through the want of clergymen to settle in this part of the country, are nearly all gone to other denominations; yet, it is believed, if a missionary could be sent among them, many of them would return to the church.

Report of the Rev. Mr. Dupuy.—During the time of my absence, which was something more than two weeks, I preached at Reading, Sunbury, Northumberland, and Bloomsburg. At Reading I preached in the Lutheran church, by invitation from the Rev. Mr. Muhlenberg. The English inhabitants of the town attended generally—six or seven families attached to our communion reside there, besides several, I am told, well inclined to the church. An episcopalian informed me, that a lot had been left many years since to the church. I went to see it. It is situated in the most central and valuable part of the town. It appears to me, from the opinion I have been enabled to form, that if missionary aid could be afforded, the episcopalians of Reading would be incited to raise a church. I have since heard, but I know not whether it be correct, that a missionary was sent to this place many years before the revolution, by the venerable society of the church of England. I am inclined to think, if the Society for the Advancement of Christianity would be willing to send a missionary there now, we should soon have the pleasure of seeing a new church added to our communion.

From Reading I proceeded directly to Northumberland, and preached there twice; I also preached twice at Sunbury. The people appear gratified in these places with visits from clergymen of our church, but have no hope of ever being able to settle a clergyman among them.

From Northumberland I went to Bloomsburg, about twenty miles distant up the north branch of the Susquehanna; I preached there in the evening, in the episcopal church; the church was well filled: I am told there are between thirty and forty families attached to it.

Report of the Rev. Messrs. Brinckle and Morgan, concerning the church at

New-London.—The congregation we found in a very destitute situation, as we had expected. But little vital piety was visible among them. At the same time it was gratifying to see, by their ready attendance, that they had not lost all relish for the public services of the church. Though but little direct benefit could be expected from the few sermons we preached among them, yet indirectly it seems likely to produce a beneficial result. They are now making efforts to have their church supplied, and for this purpose have started a subscription. They also contemplate repairing their house. May the great Head of the church strengthen the things that remain, and are ready to die.

Report of the Rev. Mr. Bull.—I visited and preached to the congregation of St. Peter's church, in the Great Valley, Chester county, and also administered the holy communion to about twelve persons. Religion seems to be in a languishing state here; but as the congregation is not very small, and the funds of the church such as to afford a moderate compensation for the services of a clergyman one half of his time, hopes are entertained, that, with the blessing of God, an augmented attention to their eternal interests might be produced.

I also visited and preached to the congregation near New-London Cross Roads, in the above county. The people are very much scattered, and, except in a few instances, zeal for the interests of the church seems nearly extinguished. Unless efforts be soon made for their resuscitation, with the present generation will expire that languishing congregation.

The Rev. Mr. Clay reported, that he visited and officiated at Milton, Northumberland, and Sunbury. In these towns there are but few episcopal families, and but little to encourage missionary efforts; unless, indeed, the low and languishing state of our church in those places be a motive to exertion for its revival.

Report of the Rev. Mr. Sitgreaves.—I have just returned from my excursion

through Susquehanna county, and the gratification I derived from it would have been complete and unmingled, had I not been seized with a violent illness, which limited the extent of my tour. I am, however, fast recovering, and I take this earliest occasion to communicate to you the result of my observations. I should be very reluctant to express, what I think I have reason to believe, of the favourable prospects of our church in that quarter, were it not that I can confirm the justness of my impressions by the decided testimony of Judge Scott, and of every one, indeed, acquainted with the true state of things. I am fully persuaded there is no better missionary ground in our diocese. A large portion of the population is episcopal, and episcopal not from chance or accident, but from the training and culture of early years, and from subsequent inquiry and conviction. Those who have now attained mature age, passed the first period of their lives in Connecticut, at a time when the church was yet in its infancy, and struggling with a powerful opposition, and the prejudices of a century; but when its principles were canvassed and brought to light, men embraced them from the thorough approbation of their understandings and the impulses of their conscience. The episcopalians of Susquehanna are in consequence more truly episcopalian, and better acquainted with the history of the church, the nature of its institutions, the reasons upon which its peculiarities are founded, and the arguments by which they have been defended, than the members generally of any congregation I know any thing of out of the city, and perhaps I might say within the city too. In their hands are found the trial of Episcopacy, Skinner's Truth and Order, Bishop Seabury's Sermons, Daubeny's Guide to the Church, Nelson's Festivals and Fasts, and other works, explanatory of the tenets of the church, with the contents of which they are perfectly familiar; the Wyalusing congregation have recently purchased Mosheim's Ecclesiastical History, and other writings, in which they will doubtless be soon well versed as in the old stock. Several of the episcopalians

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of Susquehanna are gentlemen of liberal education; and others even, who are comparatively most uncultivated, and uninformed in other subjects, are nevertheless quite intelligent in church matters; and so remarkable has been their adherence to the church, an adherence not arising from mere feeling and fancy and "liking," but produced by conscientious inquiry and conviction, that there is no instance among them of a dereliction of early attachment, though from ten to forty years severed from the rest of their fellow episcopalians, deprived of the ministrations of their clergymen, and surrounded by the solicitations of other sects.

Hitherto nothing more has been done, than to excite their attention, awaken their dormant predilections, animate their zeal, and form their detached portions into organized congregations: the very crisis has, then, just now arrived, which demands peculiar and immediate attention. The *old* have held firm by the faith of their fathers thus far through life; but to the religious mind it is hard to die unconnected with any church; and unless the endearing offices of their own clergy are renewed among them, they will soon pass, however reluctantly, into the pale of other denominations; and either bear their families along, or weaken their present attachment: while the *young*, whose predispositions have not as yet become fully confirmed by a sufficient familiarity with our services, are already detaching themselves from our number.

In addition to this, there are many populous spots totally deprived of the ministrations of any denomination, and still more, which enjoy only the occasional services of itinerants. The mouth of the Tunchannock is surrounded by a populous settlement, but there is no clergyman within 15 miles on that side of the river, and the occasional preaching of some Baptist or Methodist is very rare at the place. On the Tunchannock, about 10 miles from its mouth, is a secluded valley, inhabited almost entirely by episcopalians, who, for a few years past, have held a "reading meeting" on the Sunday, and also

kept up a small Sunday school, principally under the direction of Mr. Rose, formerly a vestryman of Trinity church, Easton; and yet this interesting spot has not been trod by the foot of an episcopal clergyman.—About 7 miles above Tunchannock, on the river, around the residence of Mr. Heisz, a gentleman of fortune and education, formerly of Philadelphia—there is another little band, who, a few years ago, made their preparations for a "reading meeting," which, however, was unfortunately frustrated by some sudden casualties. During my tour, I baptized the eight children of Mr. Heisz at his house, and received his assurances of liberal support to a missionary, who would occasionally officiate in his vicinity, which is but 10 miles from Springville. Not long since, there was also a reading meeting in the neighbourhood of Silver Lake. Indeed there is scarcely a spot in the country, in which, with proper pains and conduct, a small congregation might not readily be formed. And I fervently hope and pray this truly interesting quarter may not long be unsupplied with the services of an intelligent and steady clergyman.

The congregation at Springville, where I preached repeatedly, have erected a commodious building, which they are compelled to use at present for the double purpose of a school-house and a church. Several gentlemen have recently come forward and taken a very active and zealous part in the church affairs; and it was with much satisfaction that I observed in the congregation the indications of real and increasing piety. I trust, some zealous and interesting missionary may soon be furnished them.

At Wyalusing they are about commencing the building of their church, which they propose to make not less than 30 feet by 40, and perhaps larger. The situation they have chosen is judicious and commanding, on an eminence overhanging the valley; and there is great reason to believe, that when the edifice is completed, and the services of the church renewed, the entire surrounding population will become episcopalian. "Reading meet-

ings" are regularly held on Sundays, both here and at Springville, and at this latter place there is a Sunday school. The Wyalusing school will, I expect, shortly be recommenced. At Springville I performed two baptisms. The communion has been administered but once among the great body of episcopalians in this county: this was last summer on the Wyalusing, when 19 members of our church partook of the ordinance: four of these were from the Springville congregation. A very large number are anxious to receive confirmation, and many, it is expected, will, for that purpose, be at Wilkesbarre at the time of the bishop's anticipated visit. Many, it is also expected, will be there, with the hope of participating once more in the communion.

Such is the information my tour has afforded me, relative to the state of things in Susquehanna; a representation, in which I acknowledge my feelings have betrayed themselves, but for the correctness of which, I can adduce the testimony of every one acquainted with the county: and I feel persuaded, that a visit to this truly interesting people would produce in the feelings of every one, a similar impression to that which prevails in mine. I wish it were in my power to make to the convention, and to the more fortunate episcopalians of other parts, a persuasive appeal in favour of this quarter of our church. Can no one be found, who, animated with that missionary spirit which prevails in our sister diocese of New-York, will penetrate into this new country, where, growing with its growth, he will raise around him flourishing congregations, who will bear to his garner the first fruits of their fields, and in love, in kindness, and in gratitude, repay him richly for all his labours? Susquehanna contains a population of 12,000, and yet possesses but *two* resident clergymen, a baptist, and a methodist! A very large portion of this population is episcopal, and surely their claim upon the assistance of the church is very peculiar and strong.

For the Christian Journal.

On the frequent Misapplication of Scripture in the Pulpit.

AMONG the many advantages resulting from theological seminaries, a thorough and an accurate study of the Holy Scriptures is not the least important. Formerly, the youth of our country were admitted to that holy office, which is one of the principal means, whereby men are to be made wise unto salvation, with little more knowledge, than what was derived from a hasty perusal of a single commentary, and a short system of divinity. But through the means, which Divine Providence has ordered for the furtherance of his designs, this state of things has changed. The Faculty of the General Seminary of our church have, in their course of instruction, provided that the Scriptures shall be the prominent object of attention; and with the advantage of an instructor, who to piety and learning joins that 'aptness to teach,' which the apostle represents as the requisite of a minister, the institution, I am persuaded, offers as many advantages to the young student, as any institution in the country. Already has it sent forth men, who, though few in number, are qualified *rightly to divide the word of truth*; and it should be the ardent prayer of every Christian, that, to the latest generations, these blessings may be continued,—that all 'people and nations and languages' may, by its means, have preached to them, in their *purity*, those truths, "which, while they are the power of God unto salvation, afford the only security for social order, for the perfection, dignity, and happiness of men."*

These remarks, Mr. Editor, have been occasioned by my having heard, in the course of a few weeks, several sermons from different preachers, which have contained expositions of passages, not only foreign to the design of the writers, but some of which, if carried to their legitimate conclusions, would be highly dangerous. It is my intention at the present time, briefly to notice two or three, and, if agreeable to

* Bishop Hobart's Introductory Address.

you, to resume the subject in some future number.

1. Gal. vi. 15, "*For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature.*" The first time I heard a sermon from this text, I was in a neighbouring state. The object of the preacher was to show, that the ordinances of the Gospel, as baptism and the Lord's supper, were of little consequence; but that the principal thing required in every Christian, was to become a *new creature*, that is, to have a change of heart,—not such a change as the Scripture represents as necessary in the heathen, from idolatry to the Gospel, and in the unrenewed Christian, from sin to holiness,—but such a change as a certain sect maintains is absolutely necessary in every person, to be brought about instantaneously by the irresistible operations of the Spirit of God. The ground of the opinion was, that as circumcision was typical of baptism, and as circumcision availed nothing, therefore the antitype was equally inefficacious. The next time I heard the text introduced, was at the end of a long discourse, when the clergyman very properly thought it necessary to guard his hearers against relying too much on ordinances, which could have no effect, unless accompanied with sincere faith and repentance in the recipients. Many texts, he said, might be adduced, but one was sufficient,—to wit, '*Neither circumcision availeth,*' &c. What his views of the *new creature* were, he did not explain.

Now, Sir, it is the farthest thing from my thoughts to lay a greater stress on ordinances, than what is warranted by the word of God. Although I lament the ignorance, the blindness, and the prejudices of certain men, who depreciate these ordinances, and instead of making them outward and visible signs of an inward and spiritual grace, degrade them to unmeaning ceremonies, and practise them only because commanded,—although I lament this, yet I am equally opposed to that *opus operatum*, which would make the mere reception imprint an *indelible character* on the soul, entitling it to the joys of heaven. But, in my opposition, I

should weaken my cause, by bringing forward such texts as the one under consideration. It occurs, with a little variation, in the preceding chapter; '*In Christ Jesus, neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.*'* By just rules of interpretation, the last clause, '*faith working by love,*' must mean the same thing as a '*new creature.*' The sense of both passages will best be ascertained by examining the scope of the Epistle.

The Galatians had been converted from heathenism by the Apostle of the Gentiles. After he had left them, for the purpose of visiting other churches,—for the care of all the churches fell on him,—some Jewish zealots came in, and endeavoured to alienate them from their allegiance to the Gospel, and to impose on them the burdensome rites of the ceremonial law. They succeeded with many, who were persuaded that circumcision was absolutely necessary to render them acceptable in the sight of God. This submission to carnal ordinances, from which Christ had set them free, created great animosities among the Galatian brethren; for the most of them were opposed to these innovations, as contrary to the doctrines of St. Paul, whom they still acknowledged as their spiritual guide. (See i. 7; iii. 2—5; iv. 9, 10, 21; v. 1, 2, 6, 8, &c.; and vi. 12, 13.) The Apostle, hearing of their divisions, addresses to them this Epistle. In the first two chapters he vindicates his apostolical doctrine and authority from the objections of the false teachers, and proves that he was as truly an apostle as any one of those who had been witnesses of our Lord after his resurrection, and that, in accordance with his being a disciple of him, whose ways are un-

* Among others, the following are parallel passages, expressing the change from Judaism and Heathenism to a belief of the Gospel. Gal. iii. 28, '*There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.*' Eph. iv. 24, '*Put on the new man,*' &c. Col. iii. 10, 11, '*Put on the new man, which is renewed in knowledge, after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.*'

changeable, he had from the first preached the same doctrine, which he now preached, to wit, *justification by the merits of Christ, without the works of the moral or ceremonial law.* All the parts of these two chapters, says Mr. Locke, 'concenter in this; and a closer view will show us, that the whole is so skilfully managed, and the parts so gently slid into, that it is a strong, but not seemingly laboured justification of himself, from the imputation of preaching up circumcision.' The third and fourth chapters contain the several arguments by which he proves, that the observance of Jewish ordinances was of no avail. The Holy Spirit and gifts of miracles were given to them, not through the works of the law, but by the hearing of faith, that is, of the Gospel which had been preached to them, iii. 1—5. The children of Abraham, who are entitled to the inheritance and to the blessing promised to Abraham and his seed, are not those merely who are descended lineally from him, and who are under the law, for the law brings a curse upon those who are under it. They only are the children of Abraham, who, like him, believe in God,—those who are the children of faith, 6—17. But, it is replied, to what then serveth the law? It is not contrary to the promise, he answers, but was added, to show the Israelites the fruit and inevitable consequence of sin, and thereby the necessity of betaking themselves to Christ: but as soon as men have received the Gospel, and show their faith by being baptized into Christ, they have attained the end of the law, and are no longer under it: of course, circumcision can avail them nothing, 19—29. That the law is not contrary to the promise, is farther illustrated by the case of a child under tutors. As he is not disinherited by being under a master, so those under the bondage of the law are not disinherited, but may, after a course of discipline, throw off its chains, and obtain the liberty, which Christ, who was born under the law, hath purchased for them. How absurd would it be for such persons, after enjoying the benefits of this liberty, to turn again to the weak and beggarly

elements of the world! iv. 1, 11. The apostle then calls to their recollection, the kindness they manifested, when he was among them, and assures them, they have no reason to be alienated from him, although false teachers had endeavoured to 'exclude' him; and after showing, from the law itself, that the children of the promise were to be free, but the children of the flesh to be in bondage, he earnestly exhorts them to stand fast in the liberty wherewith Christ had made them free.* The fifth chapter, from the second to the thirteenth verse, is taken up in refuting the reports that he was in favour of circumcision. His whole preaching was directly opposed to such a supposition. From the first he had declared that 'neither circumcision, nor uncircumcision, availed any thing' to salvation; that the mere circumstance of being a Jew or a Gentile could be of effect,—but what was requisite was *faith in Jesus Christ*, and such a faith as *wrought by love.* The rest of the Epistle, as far as vi. 10, is employed in a practical exhortation to various Christian duties. On mentioning what a long letter he had written 'with his own hand,' to show his affection for them, his former remarks concerning circumcision, which filled and warmed his mind, recur, and he again declares, that 'in Christ Jesus neither circumcision, nor uncircumcision, availeth any thing, but a new creature.'

Thus, from the whole scope of the Epistle, it appears, that the apostle had no reference to the efficacy or inefficacy of Christian ordinances; but that his principal object in writing it, was to show from the law itself, that the Jews could have no hope of salvation through the law,—but that it was necessary to become *new creatures*; that is, as appears from parallel passages, to be regenerated into a new covenant by the laver of baptism,—to be renewed in the spirit of their minds,—to have a 'faith which worketh by love.'

2. Similar to the above is Rom. xiv.

* The first verse of the fifth chapter should have been joined to the fourth. The sense is destroyed, by separating it.

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17, "The kingdom of God is not meat and drink: but righteousness and peace, and joy in the Holy Ghost." From these words it has been argued, that the bread and wine taken as meat and drink at the Lord's table, are foreign to every question pertaining to the kingdom of God. "The taking of mere words," observes Bishop White,* "without reference to the design of them, is a fruitful source of error.—The design of the apostle in the above, was to disparage arbitrary and useless distinctions concerning meats and drinks. Putting this, and also putting the present question (concerning ordinances) out of view, he could never have said, that the use of meats and of drinks had nothing to do with the kingdom of God: for in that case, what becomes of the demands of temperance? As to the meat and drink of the Eucharist, none say that they are the kingdom of God—or the church: although Christians generally say, that the use of those elements in an act of religious worship, is a tie of their association."

3. The last passage I shall now notice, occurs in Eccles. xi. 9, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes: but know thou, that, for all these things, God will bring thee to judgment." The design of the preacher, in the discourse from this text, was to show that cheerfulness is not only not contrary to the dictates of inspiration, but that it is expressly enjoined. This none will deny,—but the cheerfulness there recommended is very different, I apprehend, from that spoken of in this passage. We are commanded to 'rejoice in the Lord,' to show our thankfulness for the various mercies of creation, preservation, and redemption, by psalms and hymns and spiritual songs: this passage, on the contrary, has reference to the pleasures of sin. The remarks of Dr. Wardlaw, in his Lectures on Ecclesiastes, are well worth recording. These words, he observes,

are "most naturally interpreted as the language of serious and awakened irony. Some of the terms are such as will not bear to be explained of that innocent cheerfulness and chastened indulgence, which alone could be directly recommended either to childhood, or youth, or manhood. 'Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth.' Take thy pleasure. Pursue whatever course inclination suggests to thee. Trouble not thyself with reflections or with anticipations; but yield to present impulses, and spend a merry life. Give thyself no concern about what may please God. Please thyself. 'Withhold not thy heart from any joy.' Follow the tide of thy passions. And if

———'thy pulse's madd'ning play
Will send thee pleasure's devious way,'

do not check it: mind not moderating and reducing it: let it bound in thy veins; and give thy youthful desires their full measure of gratification."

"That Solomon means more than mere merriment, mere cheerful, unsolicitous, lighthearted jollity,—that he means the pleasures of sin,—is evident from the phrases which follow:—'and walk in the ways of thy heart, and in the sight of thine eyes.' The ways of a man's heart, in Scripture language, do not mean the ways of the renewed heart, but the ways to which he is led by the dispositions and tendencies of the heart unregenerated (unrenewed) by the grace of God: 'For the iniquity of his covetousness,' says God concerning rebellious Israel, 'I was wroth, and smote him: I hid me and was wroth: and he went on frowardly in the way of his heart.' To 'walk in the sight of the eyes,' is to pursue whatever the eyes look upon as desirable. We naturally fix our eyes on that which we value and wish for, and avert them from that which we dislike. The eyes thus become the index of the affections. Ezekiel's wife is denominated the 'desire of his eyes.' Seeking with eagerness the precarious treasures of the world, is 'setting the eyes upon that which is not.' The 'lust of the eye' is associated with the 'lust of

* Lectures and Dissertations on the Catechism, p. 370.

the flesh and the pride of life.' And in the second chapter of this book, Solomon expresses the unrestrained gratification which he gave to all his propensities in these words: 'Whatsoever mine eyes desired, I kept not from them: I withheld not mine heart from any joy.' It is one of the prayers of his pious father, 'Turn away mine eyes from beholding vanity.' *****

"Enjoy thyself, then, says Solomon. Let thy heart follow thine eye, and thine eye thy heart. Rove at pleasure amidst all the scenes of youthful indulgence. While the 'days of thy youth' continue, give the reins to thy lusts, and satiate thyself with whatever thy heart fancies."

"This is counsel, which the young would like very well to understand as given them in good earnest. But so given, it would be counsel very inconsistent with the whole tenor and design of this book. Solomon takes a higher aim. His object is, to entice the young to purer and nobler and more lasting joys: and he immediately checks the indulgences of time by pointing to eternity. He draws in the rein, which he seemed to throw loose. He damps the fire, which he appeared to kindle. He exhibits a youth, giving himself up to all the gaieties, and all the licentious pleasures of the world, and in the midst of the scene of mirth and revelry, he suddenly startles his ear, and thrills his heart with the summons to the tribunal of God: 'Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thy eyes: BUT KNOW THOU that for all these things God will bring thee into judgment.'

"This is very solemn. Go on, young man. Pursue thy career of pleasure. Give thy heart all its desires: but—count the cost. Anticipate what is before thee. Remember, thou hast an account to give. 'Think of the awful realities of a coming judgment: and then, with these before thine eyes, follow thy present course, *if thou canst*. Thou mayest have many companions, in thy career of thoughtlessness and sensuality. But, O forget not, 'God will bring thee into judgment.' Think

of thyself. Thine own personal concern in the transactions of that day, will be as sure, as 'if thou wert to be the sole culprit, the only prisoner at the bar—as if all creatures were swept from existence but thyself. 'Know thou' this. Be assured of it. 'God has appointed a day, in which he will judge the world in righteousness.' Let conscience speak freely, and it will ratify the assurances of his word. Laugh not at the warning. I know that young men are disposed to treat every thought of such a subject as a gloomy intruder on their pleasures: I know that the problem of happiness is, how such thoughts may be most effectually and constantly excluded from the mind: and I know that the man who ventures to suggest them, exposes himself to be proscribed as rude, and stigmatized as fanatical. But O beware. Listen to friendly admonition. What you are tempted to laugh at now, you will find a dread reality in the end."*

ERNESTI.

On the Reverence required in singing Psalms.

IN order to reform the custom, which has prevailed, of SITTING, while the Psalms are sung, in the publick service of God; it is necessary to observe, that the church has, in all ages, appointed the reverent practice of **STANDING**, in singing praises to God. It plainly appears from several passages of Scripture, that this was the practice of the Jewish church. 2 Chron. vii. 6: "And the priests waited on their offices: the Levites also with instruments of music of the Lord, which David the king had made to praise the Lord, because his mercy endureth for ever, when David praised by their ministry: and the priests sounded trumpets before them, and all Israel stood."—Nehemiah ix. 5: "Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said, *Stand up* and bless

* Wardlaw's Lectures, p. 512—515. Philadelphia, 1822.

the Lord your God for ever and ever : and blessed be thy glorious name, which is exalted above all blessing and praise." And, whenever the angels are said to sing praises to God, (as in the visions of Isaiah, vi. 2, 3, and St. John,) they are represented as *STANDING* : " In the year that king Uzziah died, I saw also the Lord sitting upon a throne high and lifted up, and his train filled the temple. Above it stood the seraphims : each one had six wings ; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts ; the whole earth is full of his glory."—Revelations vii. 9, 10 : " After this, I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands : And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."—xv. 2, 3, 4 : " And I saw as it were a sea of glass mingled with fire ; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty : just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name ? for thou only art holy ; for all nations shall come and worship before thee, for thy judgments are made manifest." One of the fathers, (St. Basil,) describing the practice of the church, in his time, says, " the people rising from prayer, *STAND* up to sing psalms." And, as we *STAND* up, with reverence, in conformity to the Rubric, to praise God, when the psalms are read, we ought to do the same when they are sung. And in doing this we *stand up* ; not only to signify, but to forward the lifting up of our mind at the same time. For as on the one hand, if our souls be really lifted up to contemplate and praise

God, our bodies will naturally rise in that erect posture, which is natural to, and most becometh man ; so, on the other hand, the raising up of our bodies helps towards the raising up of our souls too, by putting us in mind of that high and heavenly work we are about ; wherein, according to our weak capacities, we join with saints and angels above in praising God now, as we hope to do hereafter in their blessed company for evermore.

The foregoing was published by order of the venerable Society in London for promoting Christian Knowledge. We add the following passages :—

Psalm cxxxiv. 1 : " Bless ye — stand in the house of the Lord."—Psalm cxxxv. 1, 2 : " Praise ye the Lord—ye that stand in the house of the Lord." [Ed. Ch. Journal.]

Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania.

FROM the eleventh annual report of the trustees of this society, read at the meeting of the society on the sixth of January, 1823, we make the following extracts.

" The board having at the commencement of the year appropriated 500 dollars to the committee of missions, immediate exertions were made to obtain zealous labourers in this vineyard of our Lord. Inquiries were made in various quarters with but little success, and several months rolled away before the services of even one clergyman could be secured. On the 12th of April the Rev. Moses P. Bennet left Philadelphia for Greensburg and Kittanning, under the direction of the board, and has continued to the present time to officiate two-thirds of his time at the former place, and the remaining one-third at the latter, with very encouraging prospects of success. These places were visited by the Rev. Mr. Thompson, of Pittsburg, early in the spring. He was the first Episcopal clergyman we believe that was ever at Kittanning. Here, about 45 miles from Pittsburg, he found many families attached to the church. He continued two days with

them, preached twice in the court-house, and baptized four adults and nineteen children. Greensburg is on the great road leading to Pittsburg, and is 36 miles east of that city, and about the same distance from Kittanning. In the last letter received from Mr. Benzet he states, that the congregation at Greensburg have taken immediate measures to be incorporated, and that they have commenced a subscription for the purpose of building a church, which he thinks will undoubtedly be erected during next summer. Here, in November, the holy sacrament of the Lord's supper was administered, for the first time, to fifteen communicants. Forty-two persons, of whom sixteen were adults, have been baptized at the two places since the commencement of his ministry."

"The Rev. S. Sitgreaves, commenced his ministrations in the interesting village of Wilkesbarre, on the 19th of June. The course of services he has since gone through has been the following. On Sunday morning he preached in the common meeting-house in Wilkesbarre, and in the afternoon he usually preached in some of the neighbouring villages—in Plymouth, situated five miles below the town on the opposite side of the river—in the plains, a few miles above—but most frequently in Hanover, seven miles below, on the same side of the Susquehannah with Wilkesbarre. On Wednesday evenings he lectured to a Bible class of twenty-five, and on Thursday evenings he performed divine service in the court-house. The congregations have been, to the present period, sensibly increasing in numbers, in attention to the service, in participating in the responses, and in complying with our usages.—When he arrived here the congregation were engaged in raising the frame of their new church, which advanced with rapidity to its completion in November. On the 17th of that month it was first occupied, and has been named St. Stephen's. A concourse of people, greater than the building could contain, assembled from all parts of the vicinity, and even from the northern borders of the diocese. The event was memorable and joyful. Few who have not been

placed in similar situations can readily form a conception of the emotions of an Episcopalian, who, having been separated from those services, by which he had been 'received into the congregation of Christ's flock,' which had been the nurture of his youth and the attachment of his riper years, is, after a long deprivation, at length restored to the church of his fathers; within whose sacred walls he may pay his last devotions, and which he can bequeath an invaluable legacy to his children. On this day Mr. S. was assisted in the services by the Rev. Mr. Rodney, who delivered a discourse, and administered the Lord's supper to twenty-seven communicants, some of whom had not communed in the church since the revolution."

"These statements," says Mr. Sitgreaves, 'present to the view a flourishing condition of the interests of the church in this quarter—and I trust and believe, that the progress of genuine piety has kept pace with the outward prosperity of the church.'

"The share which I have had in producing these results, is to me a source of much pleasure; and I trust the society will derive from a review of its part, the gratification to which it is entitled. Its bounty has contributed to bless a numerous population—to establish permanently the institutions of our church, and to extend the influence of true religion; and St. Stephen's stands another monument of the utility of the society. It was the society's missionaries who first awoke the dormant predilections of the Episcopalians in this valley. It was the society's missionaries who fostered these attachments—and it was the society's missionaries who have brought them to their maturity. And if other instances were wanting to establish the merits of the institution, this case alone would be sufficient to furnish it a passport to the warmest interest and generous patronage of all true Episcopalians."

Annexed to the above report are some appropriate remarks of the Rev. Mr. De Lancey, which accompanied his motion for the acceptance and publication of the report, and which we

deem worthy of preservation in this Journal.

"Sir, in proposing the resolution, 'that the report which has just been read be accepted, and ordered to be printed,' I beg leave to submit a few remarks to the consideration of this meeting in reference to the *operations* of this society, and more especially to its *claims* upon our attachment and beneficence.

"It would be trespassing too greatly upon the time and patience of yourself and those around me, to enter into minute details of its proceedings, and to set before you each individual instance in which it has come with a blessing to them that were ready to perish; but I trust it may not be deemed entirely without interest to offer some general statements respecting its operations. I do this, Sir, the more confidently, because I know that to the venerable and revered person who presides over this institution, there must come up the remembrance of a day when it might be said with a melancholy emphasis, that 'gross darkness' rested upon the interests of our church, not only in this, but in every diocese in our country—a day of heavy desolation—when the vineyard of the Lord was given up a prey to the wild beasts of the desert, its hedges destroyed, its fences broken down, its winepresses demolished, and its fruits and its flowers trodden under foot. Your mind will naturally revert to the stormy days of our revolutionary struggle, when the dark torrent of even a necessary war had not only overwhelmed the church, but had well nigh obliterated the very landmarks of all religion. To convince *you* of the utility of this society (were argument necessary to that purpose), I need only recall to your recollection the fact, that at one time there was but a single clergyman of our church within the present diocese of Pennsylvania; and then direct your eye to the numerous flocks which are now within her folds, under the superintendence of more than thirty shepherds. By you, Sir, who can say in reference to the desolation of our Zion,

'Quæque ipse miserrima vidi,
Et quorum pars magna fui,'

the importance of this society will be readily acknowledged; and I trust there will be no difficulty in convincing others of its utility. Let them only cast their eyes to those quarters where its influence has been exerted, and they will see the evidences of its value in the sanctuaries which its funds have aided in erecting—in the congregations which its missionaries have collected—in the knowledge which its books have diffused—in the moral improvement which it has effected, and in the spiritual and eternal hopes which it has excited and nourished. Its course has indeed been, not like the rushing torrent, which arrests attention by its impetuosity and its noise, but like the gentle rivulet, the banks of which are the green pastures of plenty, whilst its pure and wholesome waters, in their meandering progress, enrich the land and beautify the prospect. I would appeal in support of these statements of the utility of our society, to those of you who have been led by business or pleasure to the distant sections of the diocese. I would ask you if its labours, during the period of its existence, have been entirely in vain. I would ask if you have not met with vestiges of its usefulness in the progress of your travels. I would ask if the diocese presents to the eye, the same extent of melancholy blank, which it did when the society commenced its operations. I know beforehand what will be your answers to these questions. You will tell me of churches built, of congregations gathered, of ministers settled, of people improved, of sanctuaries filled, of the Gospel preached, and of thousands walking in the ways of God, in places where, but a few years since, you had witnessed the unchecked operations of ungodliness—where you had seen the tavern as the only sanctuary frequented by the people, profanity its worship, and riot, intemperance, and gambling its unhallowed ceremonies. I am not, Sir, uttering idle and empty declamation. For the correctness of this (which, as to many places, I may call) faintly drawn picture, I appeal boldly to those of you who have seen the original; and if any one present refuse to admit the fairness of this representation, I would ask him to turn

his eyes to the narrow circle of this society's operations, which lies immediately around us. Look to Mantua, and Germantown, and Southwark, and Easton, and Wilkesbarre, and many other places in our immediate vicinity, and there you will see the practical and undeniable proofs of its importance and usefulness. The funds of this institution aided in the erection of those temples of God—the missionaries of this institution assisted in gathering those congregations of his worshippers—and the Bibles, the tracts, and the Prayer Books of this institution assisted in diffusing among those people a knowledge of those eternal truths which tend to purify their conduct here on earth, and to prepare them for unending happiness in Heaven. If a doubt shall still cling to the mind of any one, I would appeal for his conviction to that succession of annual reports which the managers of this society, during its existence, have laid before the public—reports which, whilst they faithfully and forcibly portray the urgent wants of the diocese, with equal faithfulness and force, exhibit, in detail, the beneficial character and tendency of this institution.

"But enough, Sir, has been said in relation to the utility of this society, as evinced by its operations.

"I would now call the attention of this audience to the *claims* which this institution may justly lay to our attachment and our liberality. I have already stated one of its most powerful claims in the preceding outline of its beneficial operations. The success with which its high and holy objects have been hitherto accomplished, proving as it does the practical utility of the society, furnishes, I conceive, in that circumstance, no feeble inducement to continue and increase our support of it. Shall an institution, which has enriched the diocese with many churches and many congregations, the beneficent influence of which may be seen, at intervals, from the Delaware to Lake Erie, and traced along the banks of the Susquehannah and Allegheny, the praise of which is echoed to us from all sections of the state, and the aid of which is so earnestly and

perpetually solicited by the still suffering members of our fold—I ask, shall such an institution be permitted to decay and perish, through our deficiency of zeal and liberality? Shall it be said, that, in the face of the apostle's exhortation, we have already become weary in well doing? Shall it be said, that, having "put our hands to the plough," and commenced the labour of subduing and cultivating the rugged soil, we have so soon begun to relax in the effort, and to "look back," either from weariness, or indifference to the cause in which we are engaged? I trust, Sir, that this will not be the case. I trust that the past successes of this society will have the effect not to diminish, but to increase our zeal, and be regarded as the first fruits only of a harvest, the ingathering of which will fill every portion of the diocese.

"The claims of this institution may be further urged from the consideration of its objects. It has no visionary project in view—no unholy purposes to accomplish. It is founded upon the purest principle that can sway the bosom and influence the conduct of man—the principle of love to God. The glory of God and the salvation of men constitute the '*primum mobile*' of Christianity. And to aid in the promotion of these glorious ends, to the extent of its humble ability, was this society formed. This is the principle which called it into existence—these are the ends which it has in view. Let me ask then, has this principle ceased to be obligatory? Have these ends been fully and completely accomplished? Is not the glory of our heavenly Father still a motive to action? Is not the eternal salvation of our fellow men still a measure unaccomplished? Has the Gospel of Christ reached every habitation within the limits of our diocese, and sounded its glad tidings in every ear? Would to God, Sir, it were so! would to God there existed no cause, no reason, no necessity, for societies like this! But whilst this devoutly wished for consummation has not yet arrived—whilst the "highway for our God" here on earth is still obstructed by sin and wretchedness—whilst the tempest of human crime is

still unallayed, and the danger of future, of eternal punishment, still hangs over the inhabitants of this world—whilst these things are so, shall there be on our part a cessation of exertion? Shall the holy cause in which we are engaged, be abandoned at a moment when it most pressingly demands our aid and our efforts? Alas! it is not a day, Sir, for Christians to grow cold and relax their exertions. The enemies of God and man are still on the field of battle; sin and Satan have not yet retired from the contest; the spirit of crime and infidelity is still abroad, in full and fearful operation. Let us then lay aside neither our armour, nor our vigilance, nor our exertions—we have constant and urgent need of them all. The existing call for Christian effort is equally loud with that of former years; for though much has been effected by this society, much still remains undone. The fields are still white unto the harvest, and if we diminish or terminate our efforts, other labourers than ours will reap it, or perhaps it may be left to perish where it grew.

“But there are other considerations on which the claims of this institution to your patronage may be urged, beside the successfulness of its past operations and the beneficence of its objects. One of these only will I mention.

“The society demands our support, on the ground that it diffuses those views of the Gospel of Christ, which accord with the doctrines and principles of our venerable and apostolic church. To an audience of churchmen, and before the venerable person to whose efforts, under God, we owe in great measure its present firm establishment in this country, it cannot be necessary to say any thing in approbation of the principles of that church. They are associated, I trust, with the best feelings of our bosoms; and our attachment to them, I would also trust, results from the sober conviction of their excellence. But if thus satisfied of their superiority, does there not seem to be obviously connected with such a conviction, an obligation to aid in diffusing them? And how can this be effected with fairer prospects of

success, than by supporting a society established expressly with a view to that object?

“Do not understand me, Sir, as intimating that this society is engaged, or is about to engage, in any visionary career to proselyte the members of other persuasions to its faith. This has not been its past, nor is it its present, nor its intended operation. Its missionaries and its funds, its Bibles, its Prayer Books, and its tracts, are sent to those portions of the state where the members of our own church are in need of aid; and often to places where no Christian temple meets the eye of the traveller, and the voice of no Gospel herald statedly proclaims the glad tidings of salvation—places which, although situated in a Christian land, may nevertheless be denominated, without bordering on extravagance, heathen spots; places, therefore, where none can deny the necessity of its aid and its operations.

“In the view then of its being the vehicle by which those views of Christianity which our church deems correct and scriptural, may be diffused, I conceive this society to have a powerful claim upon the affection and liberality of churchmen. It appeals to us therefore for support, not only as men, anxious for the moral improvement of our fellow creatures—not only as Christians, solicitous for their spiritual interests, but also as churchmen, desirous that the Gospel should be preached and propagated under that pure and primitive modification of it, which is taught within the venerable church to which we belong.

“Such, Sir, are the claims which this institution may honestly and boldly advance—claims which, I ardently pray, will be met by episcopalians with the liberality and support which the society so justly merits by its past successes—by its important objects—and, I regret that I am compelled to add, by its most urgent wants.”

St. Andrew's Church, Philadelphia.

THE consecration of this church took place on the morning of the 2d of June, 1823. The Right Rev. Bishop White preached the sermon; and he was as-

sisted in the consecration office by the Rev. Dr. Abercrombie, the Rev. Mr. Montgomery, and others of the clergy.

The *tout ensemble* of the interior of this edifice is very pleasing. The parts are well proportioned,—the style is chaste—and though no redundancy of ornament is observable, elegance has been attained even in the minutiae of the building.

The rapidity with which this structure has been carried up, is remarkable. The corner stone was laid in September last. Nine months ago the stone which forms part of the fabric, was unquarried—the bricks were unburnt—the wool out of which the lining of the pews has been made, was on the back of the sheep! Now, the interior, though all the decorations are not quite completed, is prepared for the accommodation of a congregation. The gallery pews will, we understand, be lined in the course of the next two weeks, after which the workmen will proceed immediately to erect the portico, and it is thought the steeple will be raised this season as high as the octagon.

The church, when finished, will be the most elegant sacred edifice in the United States. It will not, however, be the most costly. By adhering to one plan, and by appointing men to superintend the building, who, to a theoretical, added a *practical* knowledge of architecture, economy has been consulted, and elegance attained without the imputation of extravagance being incurred. Great credit is due to Mr. Haviland, the architect, and to the gentlemen of the building committee.

We are indebted to a friend, for the following particular account of this edifice.

"St. Andrew's Church is situated in Eighth-street, near Spruce. Its front is to the east, and its main entrance from Eighth-street. Its length, including the portico and vestry-room, and base of the spire, is 130 feet, and its breadth 65 feet. The front is one of the most perfect specimens of the Grecian Ionic Order, taken from the *Temple of Bacchus at Teos*, formed of six fluted columns in *entablature*, with a strictly copied entablature, charged with all the enrichment and members of the original. The propor-

tion of the *tympanum* is one sixth part of its triangular base. The entrance is by a flight of six marble steps, (extending along the whole front,) through a central door 14 feet wide and twenty five feet high, subdivided into seven horizontal compartments of four panels each. The fascias of the panels are bold and enriched with the egg moulding: the stiles and rails are studded with rivets, giving the whole the character of strength. The conveniences of the internal part of the church, connected with this door, render it impossible to open it to the top; it is therefore contrived to open only the three lowest sections, and the four upper ones remain stationary. Passing this door, you enter into the vestibule, 15 feet wide by 33 feet long, terminating at each end in a screen of folding doors that communicate with the gallery and side aisles of the church, rendering it at the same time private and convenient. The ceiling of the vestibule is divided into three divisions. The central point is groined with a simple roseat at its crown, and separated from the lateral barrelled arches, by a band enriched with the *guilchoe* springing from imposts from either side of the front door. At the extremities of the vestibule, right and left, are formed geometrical stair-cases, equal in diameter to the width of the vestibule. A private door is inserted under each flight of stairs. These open into the body of the church opposite the side aisles, and corresponding to two rear doors. The nave is sixty-one feet wide and sixty-one feet long, and is planned with a middle aisle six feet six inches wide, and two side aisles, each four feet six inches wide. The pews are disposed in simple parallelograms running east and west: three classes of four, five, and six seats each, allowing eighteen inches to each sitting. The back is inclined, and the seat made at right angles with the back. The general appearance of the pews is that of a lounge. The partition next the aisle is formed by a low door, and a carved scroll is bronzed, in which the upper panel of the pedestal of the pew is inserted—the number in Roman numerals, bronzed. The lower panels

of the door and pedestal are made square, with a double fascia corresponding to the compartments in the ceiling. This feature, together with the arms, affords a pleasing perspective at the first entrance in the *pionas*. The backs of the pews are stuffed and all lined throughout the church with one uniform colour of moreen, made for the purpose since the commencement of the building.

"The front of the gallery in its length east and west, is divided into five equal divisions, forming one elongated panel, each enriched with the guilloche and egg moulding. The columns are composed of a cluster of palm leaves for flutes, turning over at the top and forming the capital. Over each is introduced a wreath; the whole is bronzed, and supports a light entablature. The pews in the gallery are so elevated, that the minister can be seen with ease while in the reading desk. The transverse partitions which run up and down are in scrolls interlocking each other, and painted of a bronze colour. The whole of these are painted of a delicate stone colour.

"In the west end of the church facing the main entrance, are placed the rostrum and chancel. The whole enclosure is seventeen by twenty-five feet. The principal feature in this design, is two large columns with their pilasters and entablature of the Grecian Ionic Order, taken from the Temple of Minerva Polias, at Athens, and here executed with its enrichments in full, without the slightest deviation from the proportions given us in *Stewart's Athens*. In the frieze of the entablature is inserted in gold letters, "*Holiness becometh thine house, O Lord, for ever.*"

"The communion table is composed of a beautiful piece of Italian marble, 10 feet long, supported by two bronzed scrolls, and enriched with the honeysuckle and egg mouldings—the whole forming a finish to the reading desk, the wings of which are composed of two bronzed cariatides supporting a light cornice composed of a single ovato moulding reversed. This is gilt, and forms a line, from the centre of which two gilded consoles spring and support the desk on which the book rests. The front of the reading desk

is about three feet high and ten feet long, relieved by the figures at each end with a beautiful specimen of American marble, inserted as a ground between them. The centre space immediately under the desk is hung with rich scarlet velvet, dressed with gold lace fringe, and emblazoned with an uncommon superb "GLORY," formed of massy bullion—The proportion and form of this feature is intended to give a pleasing diminution to the pulpit, as a group terminating in a pyramidal form as a centre.

"The pulpit is six feet square, and surmounted by a gilded cornice of the egg mould and bold cavetto, which rises like a tympanum in the centre, and affords an appropriate situation for the introduction of the dove, which is here introduced as a crown to the whole, descending in rays of gold. The dove is of silver. Beneath this, as a cornice, a rich festoon of scarlet drapery is suspended, with a ground of plaited crimson. The stairs into the pulpit are in the rear, convenient to the vestry-room, and concealed from view—the whole is enclosed with a rich perforated railing, carved into honeysuckles and husks, alternate, corresponding to the screen of the organ gallery.

"The organ gallery occupies the whole of the east end of the church, immediately over the vestibule, and can accommodate seventy persons. The front of the organ is 14 by 16, representing a Grecian lyre standing on the pedestal of the design—between a cluster of pipes forming themselves into a tower, surmounted by leaves and a vase at each wing, with a wreath as a base. The centre is terminated with a glory, with the words LAUS DEO under it. The face of this design is finished in gold and bronze, and is one of the most pleasing features in the church. The church is to be finished with a spire 230 feet high, a considerable elevation of which will be erected during the present season—the base of this spire affords a commodious vestry-room, school-room, and other desirable accommodations. The church is to be warmed by a furnace in the cellar, purporting to conduct warmth by tubes into every *pew*.

"The size of the lot on which the church is erected is extensive, and will be laid out for vaults and other burial places."—The Rev. Mr. Bedell, rector of the church, has commenced his labours in the new building.—*Phil. Gazette.*

On Monday afternoon the sale of the pews in St. Andrews' church took place by auction. Seventy-seven pews on the first floor produced \$23,130, a sum much beyond the general expectation; and the morning following some were disposed of at private sale, making the total amount received \$25,000. Many of the most valuable pews on the ground floor and those in the gallery remain to be disposed of at a future sale.

Consecration.—On Tuesday, June 17, 1823, a new church, in the town of Marmaroneck, Westchester county, was consecrated by the Right Rev. Bishop Hobart, to the worship of Almighty God, by the name of St. Thomas' Church. On this occasion morning prayer was read by the Rev. Lawson Carter, and the Rev. L. P. Bayard assisted in the solemnities. The sermon was preached by the Bishop.

THE corner stone of a new Episcopal church was laid at New Rochelle, on the 4th of July, by the Right Rev. Bishop Hobart. The Rev. Lewis P. Bayard, the rector of the church, delivered an address on the occasion; and the Rev. Dr. Lyell and the Rev. Mr. De Lancey were present, and assisted in the ceremony. The old building of this parish was erected in the reign of queen Anne.—*Even. Post.*

Constitution of the New-Rochelle Female Bible and Common Prayer Book Society. Instituted 16th September, 1822.

ARTICLE I.—It shall be the object of this society to distribute the Bible and Book of Common Prayer.

ART. II.—A subscription of two dollars shall constitute a membership for one year, and a subscription of twenty dollars a membership for life.

ART. III.—The officers of this society shall be a president, secretary, and treasurer, who, with four other members duly appointed, shall constitute a board of managers.

ART. IV.—An annual meeting shall be held on Ascension-Day, when the officers and managers for the following year shall be elected by ballot.

ART. V.—The president, with any four managers, shall form a quorum of the board for the transaction of business. She shall preside at all meetings of the society, or of the board of managers; call occasional meetings of the same, and issue orders for books.

The secretary shall keep a record of the proceedings, preserve a regular list of members, and give notice of all meetings to the members or managers.

The treasurer shall collect and keep all monies of the society. She shall preserve a regular account of the receipts and disbursements, with names and sums of the members and contributors.

ART. VI.—The society shall hold their meetings in the church, immediately after divine service, on the day specified in the 4th article.

For the Christian Journal.

Hail spring! with zephyrs mild and sweet,
Joyful we see thy glad return;
Thy swelling buds, thy blossoms greet,
And would with grateful bosoms learn
To bless that God whose mercies save,
And raises spring from winter's grave.

The frosts and snows have fled away;
The feathered warblers tune their voice;
The fields resume their verdure gay;
Again all nature shall rejoice—
That God whose love is over all,
Vouchsafes once more the spring to call.

These blossoms sweet, the fragrant flowers,
The tuneful tenants of the grove,
Unbless'd with reason's noble powers,
Know not, nor feel that God is love:
'Tis favoured man alone can raise
His conscious soul to God in praise.

Then let us laud creation's King!
Whose presence fills earth, seas, and skies;
Our winter's comfort, joy in spring,
Our refuge when the storms arise:
Who by his breath dispels the blast,
And bids the tempest's gloom be past.

So shall we rest secure, and know,
That peace and joy on earth there be;
If meekly sought alone to flow
From God, and him in all to see.
So when the wintry grave is o'er,
The spring of joy shall fade no more.

M. A. W.